that has entered into this patched-together-hiding-place,
he indeed is the creator, for he is the maker of everything,
his is the world, and he is the world itself.
" (14) While we are here, we may know this; if not
I am ignorant and there is great destruction. Those who
know it become immortal, but others suffer pain indeed.
" (15) If a man clearly beholds this Self as God and
as the lord of all that is and will be, then he is no more afraid.
" (16) He, behind whom the year revolves with the
days, him the gods worship as the light of lights, as immortal
time.
(17) He, in whom the five beings and the ether rest,
him alone I believe to be the Self,—I, who know, believe
him to be Brahman. I, who am immortal, believe him to be
immortal.
" (18) They who know the life of life, the eye of the eye,
the ear of the ear, the mind of the mind, they have compre-
hended the ancient primeval Brahman.
(19) By the mind alone it is to be perceived, there is
in it no diversity. He who perceives therein any diversity
goes from death to death.
(20) This eternal being that can never be proved, is
to be perceived in one way only; it is

spotless, beyond the
ether, the unborn self, great and eternal.
(((21) Let a wise Brahmana, after he has discovered
him, practise wisdom. Let him not seek after many words,
for that is mere weariness of the tongue.
t< (22) And he is that great unborn Self who consists
of knowledge, is surrounded by the pranas, the ether within
the heart. In it there reposes the ruler of all, the lord of all,
the king of all. He does not become greater by good works,
nor smaller by evil works. He is the lord of all, the king
of all things, the protector of all things. He is a bank and a
boundary so that these worlds may not be^ confounded.
Brahmanas seek to know him by the: study of the Veda, by